THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MORMONS ON THE MARCH. THEIR ORGANIC CONDITION. THEY MOVE AS A NATION. A PROPHET AND LIEUTENANT GENERAL. MORMON LIFE ON THE JOURNEY.

(By Edward W. Tullidge.)

Thus it will be seen that the "Camp of Israel" now partook very much of a military character, with all of an army's organic efficiency.

The strictest laws of honesty, too, were enjoined on the camps. A case or two will illustrate this. At Chariton a boy shot an otter on the bank of the river, and then discovered that it was caught in a trap. He skinned it and brought it to camp. The trapper came and complained that he had lost several of his traps. The boy was brought up to council, and the next morning he was sent over to the trapper with the skin and the trap, under charge of Col. Markham, who bore a message from the council to the trapper that, if one of his traps was found in the camp, within a thousand miles of that place, it should be sent back to him with the man who took it. Moreover, on the morning of their leaving the Chariton, the camp was searched for the two lost traps. The leader of the Mormon Israelites seemed to have a godly remembrance of the plagues which fell upon the camps of ancient Israel for harboring stolen goods.

About this time also an attempt was made to pass counterfeit money. It was the case of a young man who bought from a Mr. Cochran a yoke of oxen, a cow and a chain, for fifty dollars. Bishop Miller wrote to Brigham to excuse the young man, but to help Cochran to restitution. The President was aroused to great anger. The Bishop was severely rebuked, the property ordered to be restored, and the anathemas of the leader from that time were thundered against thieves and "bogus men," and passers of bogus money.

The anti-Mormons have ever delighted to tell stories of this class of the Mormons at Nauvoo, and to affirm that it was because of their crimes they were driven forth from Missouri and Illinois. Some such characters were doubtless among them, and it can well be understood how a few expulsions would breed them; but the fact is just as patent, that no sooner did Brigham get the Mormons into the "wilderness," than he sought to drive out this class from the "Congregation of Israel."

The following is a minute of his diary of a council on the next Sunday, with the twelve Bishops and the captains:

"I told them I was satisfied that

"the course we were taking would "prove to be the salvation, not only "of this camp, but of the Saints left "behind. But there had been things "done which were wrong. Some "pleaded our suffering from persecu- "tion, and the loss of our homes and "property, as a justification for retali- "ating upon our enemies, but such a "course tends to destroy the kingdom "of God."

This, in a nutshell, seems to be the explanation of many of the objection able features in Mormon history from the beginning to this day. To expect no retaliation under wrongs such as the Mormons have borne, would be too much to expect from pugnacious human nature; yet have the Mormons, as a people, returned good for evil, even in their expulsions and martyrdoms.

Towards the end of April the camp came to a place the leaders named Garden Grove. Here they determined to form a small settlement, open farms, and make a temporary gathering place for "the poor," while the better prepared were to push on the way and make other settlements.

On the morning of the 27th of April the bugle sounded at Garden Grove, and all the men assembled to organize for labor. Immediately hundreds of men were at work cutting trees, splitting rails, making fences, cutting logs for houses, building bridges, digging wells, making ploughs and herding cattle. Quite a number were sent into the Missouri settlements to exchange horses for oxen, valuable feather beds and the like for provisions and articles most needed in the camp, and the remainder engaged in ploughing and planting. Messengers were also dispatched to call in the bands of pioneers scattered over the country seeking work, with instructions to hasten them up to help form the new settlements before the season had passed; so that, in a scarcely conceivable time, at Garden Grove and Mount Pisgah, industrious settlements sprang up almost as if by magic. The main body also hurried on toward old Council Bluffs, under the President and his chief men, to locate winter quarters, and to send on a picked company of pioneers that year to the Rocky Mountains. Reaching the Missouri River, they were welcomed by the Pottowatomie and Omaha Indians.

By this time Apostle Orson Hyde had arrived at head quarters from Nauvoo, and Apostle Woodruff, home from his mission to England, was at Mount Pisgah. To this place an express from the President at Council Bluffs came to raise one hundred men for the expedition to the mountains. Apostle Woodruff called for the mounted volunteers, and sixty at once followed him out into the line; but the next day an event occurred which caused the postponement of the journey to the mountains till the following year.

It was on the 26th of June, when the camp at Mount Pisgah was thrown into consternation by the cry, "The United States troops are upon us!" But soon afterwards, Captain James Allen arriving with only three dragoons, the excitement subsided. The High Council was called, and Captain Allen laid before it his business, which is set forth in the following:

Circular to the Mormons:

I have come among you, instructed by Col. S. F. Kearney, of the U.S. army, now commanding the Army of the West, to visit the Mormon camp, and to accept the service for twelve months of four or five companies of Mormon men who may be willing to serve their country for that period in our present war with Mexico; this force to unite with the Army of the West at Santa Fe, and be marched thence to California, where they will be discharged.

They will receive pay and rations, and other allowances, such as other volunteers or regular soldiers receive, from the day they shall be mustered into the service, and will be entitled to all comforts and benefits of regular soldiers of the army, and when discharged, as contemplated, at California, they will be given gratis their arms and accoutrements, with which they will be fully equipped at Fort Leavenworth. This is offered to the Mormon people now. This gives an opportunity of sending a portion of their young and intelligent men to the ultimate destination of their whole

people, and entirely at the expense of the United States, and this advanced party can thus pave the way and look out the land for their brethren to come after them.

Those of the Mormons who are desirous of serving their country, on the conditions here enumerated, are requested to meet me without delay at their principal camp at the Council Bluffs, whither I am now going to consult with their principal men, and to receive and organize the force contemplated to be raised.

I will receive all healthy, able-bodied men of from eighteen to forty-five years of age.

J. ALLEN, *Capt. 1st Dragoons.*

Camp of the Mormons, at Mount Pisgah, 138 miles east of Council Bluffs, June 26, 1846.

NOTE.—I hope to complete the organization of this battalion in six days after my reaching Council Bluffs, or within nine days from this time.

The High Council of Mount Pisgah treated the military envoy with studied courtesy, but the matter was of too great importance for even an opinion to be hazarded in the absence of the master mind; so Captain Allen was furnished with a letter of introduction to Brigham Young and the authorities at head quarters, and a special messenger was dispatched by Apostle Woodruff to prepare the President for the business of the Government agent.

[TO BE CONTINUED.]

DEDICATORY SERVICES AT THE TEMPLE AT ST. GEORGE, UTAH TERRITORY, JANUARY 1, 1877.

[CONCLUDED FROM PAGE 103]

The assembly were requested to repair to the Main Room over the Font Room.

When the people were seated, the choir sang,

"This house we dedicate to Thee."

Elder Erastus Snow offered the following prayer—

Dedication Prayer offered by Elder Erastus Snow, at the St. George Temple, January 3, 1877.

"O God, our eternal Father, creator of all things, who raised up the Prophet Joseph Smith to organize the holy Priesthood after the order of thy Son, and laid the foundation of Zion, and established thy Church and kingdom among men upon the earth. We, thy servants and people, appear before thee in this holy house which we have built unto thy name, and stretch forth our hands unto the Father of our Lord Jesus Christ, and in his name we beseech thee to hear the prayer of thy servant, Wilford Woodruff, which has been offered up in the font room of this house, and answer it upon this house and people. We implore thy blessing upon this people and upon this house, which we dedicate and consecrate unto the Most High. This room especially we hallow unto thee, and beseech thee to accept it as the offering of thy people, and sanctify it to their use for sacred and holy purposes, and to thine own glory, it being the principal room on the first floor over the font and above the basement, together with the adjoining vestry, halls, entry ways and outer steps leading up into the same, also the staircases, closets and everything appertaining to this room and its surroundings; even the foundation on which it rests, the pillars and timbers laid on them; the joists, the floor, the base boards; the columns supporting the upper floors, with their base and capitals; the walls, with the rock, mortar, inner and outer plastering, and all materials of which they are composed; the platforms, with their foundations, on which the several pulpits are built, together with the stands or pulpits, even those on the eastern end, appointed for the Melchisedec Priesthood, and its appendages, with their seats and doors, aisles, steps, railings, banisters, and newel posts; together with the platforms and seats on either side, prepared for the use of the Elders and High Priests and visiting Apostles and Seventies, with the aisles and railing

thereunto belonging; also the platforms with the several pulpits in the western end, for the use of the Aaronic Priesthood, namely, the Bishopric, or Presidency of the Aaronic Priesthood, the Presidency of the Priests' Quorum, the Presidency of the Teachers' Quorum, and the Presidency of the Deacons' Quorum, and all the seats, doors, aisles, railings, and bannisters, with the side seats arranged for visiting Bishops and for the Priests, Teachers, and Deacons; also the ceiling and side cornices; the arch and its centre pieces; the cornices above the columns, with the gilded stars and other devices and ornamentation thereof; also the windows, with the frames, sash, glass, putty and fastenings, that they may afford light in this apartment; also the inner and outer doors, with all their hangings, locks, and fastenings; the seats, dressing-rooms, partitions, curtains and veil; the stoves, utensils, and all things to be used herein; with all wood, iron, brass, nails, screws, bolts, paints, and material of every kind; that all may be sanctified unto thy most holy name, and be preserved from fire and all the elements that might injure and destroy the same, and from all wicked and ungodly men, from all defilement within and without, that thy Holy Spirit may dwell herein, and thine angels minister unto thy servants, and thy law with thy judgments, and statutes, be made known unto thy people, and be ever revered herein, that it may be a place of prayer, meditation, and sacred instruction, that all who come herein may feel thy presence and sanctifying influence, uncover their heads, loose their shoes from off their feet, and reverence thy holy name. We beseech thee, holy Father, in the name of thy Son, to look down upon thy servants and people in great mercy, and forgive their sins and follies. We thank thee for thy care and protection over thy servants and handmaidens who have labored to gather the materials and to build this house, and notwithstanding the difficulties and dangers, the accidents and snares, that beset them, the enemy has not had power to slay them, nor has limb been broken, nor blood shed upon this building, or these grounds, consecrated unto thee. Let thy choice blessing continue upon thy people who have labored upon or contributed to build this house. Inasmuch as they have done it in faith, may they and their generations after them, and through them the fathers before them, enjoy the blessings and exaltations which flow through the ordinances of thy house and the ministrations of thy holy Priesthood. Bless especially thy servant Brigham Young, whom thou hast given us for a leader and President over all thy people, by whose hand thou didst lead them unto this land and plant their feet in the tops of the mountains, inspired him to build this house unto thee with all the apartments and appointments thereof. Comfort him in his old age, heal up his body, relieve him of aches and pains, fill him with the revelation of thy Spirit to speak thy word unto thy people, and that he may be able to order all things in this thine house and among thy people as thou wilt. Bless also his wives and children and all thou hast given him. Bless in like manner his Counsellors, John W. Young and Daniel H. Wells, and the assistant Counsellors, with all the Apostles, their wives and children, houses, lands, flocks and herds. Strengthen them in body and spirit, and enable them to overcome the world and magnify their calling unto the end. And we pray thee, O God, that these same blessings may rest upon thy servants who bear the Melchisedec and Aaronic Priesthoods, in all of their organizations and quorums, throughout the Church and Kingdom of God on the earth. Preserve their offspring from wickedness, from unbelief and rebellion, from pride, worldly-mindedness and folly, from apostacy and the second death. If any have gone astray, chasten them in thy mercy and restore them unto thy fold, enable them to walk in the footsteps of their fathers and become shining lights throughout the world, that in them all nations may be blest. Remember thy servants laboring in thy vineyard throughout the earth. Raise up friends to minister unto their necessities, make their testimony powerful unto all people, gathering out the righteous and ripening the

wicked for the consumption decreed. Hasten the redemption of the Lamanites, and the gathering of Israel from every land, to establish Zion and rebuild Jerusalem. Preserve the remnants of Joseph from destruction. Open their eyes and hearts to receive the record of their fathers and thy ministering servants sent among them. Visit them in dreams and visions, show them the way of life, and unite them for good over all the land, that they may be able to build Zion, even the New Jerusalem, upon this land of their fathers. Confound thine enemies and all who fight against Zion. Let those who will not repent be washed away when their cup of iniquity is full. Clothe thy Saints with salvation as with a garment. Lead them in paths of righteousness and peace. Let them triumph gloriously, for thine is the kingdom, power, and glory, forever. Amen."

After which the hymn, "Redeemer of Israel," was sung.

The congregation were requested to remain seated while President Brigham Young, the members of the Twelve Apostles, and a few others of the Priesthood, repaired to the Sealing Room, where, after singing, "Come let us anew," Elder Brigham Young, Jun., offered up the following prayer:

Dedication Prayer offered up by Elder Brigham Young, Jun., at the St. George Temple, January 1, 1877.

"O Lord God of Israel, thou who showest mercy unto those who walk uprightly before thee according to the light in them. To thee we bow in humble reverence and call upon thy holy name on this occasion of dedicating portions of this Temple erected for holy purposes, dispensing the ordinances of thy house unto this generation, their progenitors and posterity. Hear and answer the prayers offered up by thine Apostles, Wilford Woodruff and Erastus Snow, that they may penetrate the ears of the Lord of Sabbaoth, that the blessing of God may rest upon and in this building, from the foundations to the towers thereof. And now, our Father, we have assembled in this upper room, wherein we anticipate performing the ordinances of sealing woman to man, children to their parents, and man to his fellow-man, that the bond may reach unto heaven thy dwelling place, and when we attain to that happy state and rise with the just in the morning of the first resurrection, that we may legally claim the relationship of husbands and wives, parents and children, and be crowned sons and daughters of God and joint heirs with Jesus, our elder brother. We dedicate this room unto thee, the circular stairs leading to it, the boards and nails and paint which compose the stairs, the timbers upon which they rest, the studding, lath, plastering, and nails, with the several parts thereof. And we dedicate this room unto thee, O our Father, the walls and the stones of which they are built, with the sand and lime, and all timbers which rest in the walls, the joists and their bridging, and the double floors which rest upon the joists, and the nails and fastenings thereof, and the plaster upon the walls, and the ornamental cornice and the centre ornament, and the materials of which they are composed, and the stove and fixtures within this room, together with the windows, their casings, weights and cords, sash, glass, putty and paint. We ask thy blessing upon the altar which stands within this room, which we dedicate and consecrate unto thee, the Lord our God, for the performance of the sealing ordinance, that the hearts of the fathers may be turned to the children and the hearts of the children to the fathers. Sanctify to this purpose the boards, nails and fastenings and paint, and the cushions upon the altar, and the materials of which they are composed. All these things, severally and collectively, we dedicate unto the fulfilling of thy glorious purposes in the earth. Bless those who have labored upon this building and those who shall administer the ordinances herein. Bless thine aged servant, President Brigham Young, with strength to labor in this building as seemeth good unto thee, righteous Father. And now we dedicate and consecrate ourselves, all we have, with this congregation, unto thee, oh God, in the name of Jesus, our Redeemer. Amen."

After prayer, on returning to the lower room, Elders Snow and Woodruff made a few remarks pertaining to

the work to be performed in the Temple, after which President Brigham Young arose, walked into the stand, and made the following remarks—

Remarks by President Brigham Young, at the Temple, St. George, January 1, 1877.

"I cannot consent in my feelings to retire from this house without exercising my strength, the strength of my lungs, stomach and speaking organs, in speaking to this people. I hardly dare say what is in my heart to say to this people. Perhaps it would not be prudent, but I will say a few encouraging things to the Latter-day Saints, that is, they ought to be encouraging. We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, to have a Temple completed, wherein all the ordinances of the house of God can be bestowed upon his people. Brethren and sisters, do you understand this? It seems that a great many of the people know nothing about it. It is true that Solomon built a Temple for the purpose of giving endowments, but from what we can learn of the history of that time they gave very few if any endowments, and one of the high priests was murdered by wicked and corrupt men, who had already begun to apostatize, because he would not reveal those things appertaining to the Priesthood that were forbidden him to reveal until he came to the proper place. I will not say but what Enoch had Temples and officiated therein, but we have no account of it. We know that he raised up a people so pure and holy that they were not permitted to remain with the wicked inhabitants of the earth, but were taken to another place. We as Latter-day Saints have been laboring for over forty years, and the revelations given us in the first were to establish the kingdom by gathering the Saints, building Temples, and organizing the people as the family of heaven here on the earth. We reared up a Temple in Kirtland, but we had no basement in it, nor a font, nor preparations to give endowments for the living or the dead. It was left by the Saints before it was completed, they going to Missouri. Joseph located the site for the Temple Block in Jackson County, Missouri, and pointed out the south-east corner of the Temple in the year 1831,—also laid the corner-stone for a Temple in Far West, Caldwell County, Mo. These Temples were not built. We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it. Now we have a Temple which will all be finished in a few days, and of which there is enough completed to commence work therein which has not been done since the days of Adam, that we have any knowledge of. Now those that can see the spiritual atmosphere can see that many of the Saints are still glued to this earth and lusting and longing after the things of this world, in which there is no profit. It is true, we should look after the things of this world and devote all to the building up of the kingdom of God. According to the present feelings of many of our brethren, they would arrogate to themselves this world and all that pertains to it, and cease not day nor night to see that it was devoted to the building up of the kingdom of the devil, and if they had the power they would build a railroad to carry it to hell and establish themselves there. Where are the eyes and the hearts of this people? Where is their interest for their own salvation and that of their forefathers? We enjoy privileges that are enjoyed by no one else on the face of the earth. Suppose we were awake to this thing, namely, the salvation of the human family, this house would be crowded, as we hope it will be, from Monday morning until Saturday night. This house was built here in this place purposely, where it is warm and pleasant in the winter time, and comfortable to work, also for the Lamanites, and all those coming from the south, and other places to receive their endowments, and other blessings. What do you suppose the fathers would say if they could speak from the dead? Would they not say, 'We have lain here thousands of years, here in this

prison house, waiting for this dispensation to come? Here we are, bound and fettered, in the association of those who are filthy?" What would they whisper in our ears? Why if they had the power the very thunders of heaven would be in our ears, if we could but realize the importance of the work we are engaged in. All the angels in heaven are looking at this little handfull of people, and stimulating them to the salvation of the human family. So also are the devils in hell looking at this people, too, and trying to overthrow us, and the people are still shaking hands with the servants of the devil, instead of sanctifying themselves and calling upon the Lord and doing the work which he has commanded us and put into our hands to do. When I think upon this subject, I want the tongues of seven thunders to wake up the people. Can the fathers be saved without us? No. Can we be saved without them? No, and if we do not wake up and cease to long after the things of this earth, we will find that we as individuals will go down to hell, although the Lord will preserve a people unto himself. Now we are ready to give endowments, do you have any feelings for those who have died without having the Gospel? The spirit was awakened in the people in the north when we gave the word that we should do no more work in the Endowment House—they came to us crying and pleading to be baptized for their dead. What else could they do? They can come here and do the work for their dead, and put these poor prisoners on the ground where they will be free. Do we realize this? As long as we tarry here, we are subject to the world. But now go to, like men and women, and say, we will embrace the truth and enter into the covenants of God and carry them out. Then the bonds are broken and the hearts of the people are united in the Father. Perhaps, brethren and sisters, you will not get my meaning, but now go to work and let these holes in the ground alone, and let the Gentiles alone, who would destroy us if they had the power. You are running after them, and some of our brethren are putting their wives and daughters into their society, and will go to the devil with them too, if they do not look out. I would not have a dollar on the earth if I had to get it there. It has been the kingdom of God with me. What I have, I have got in this kingdom. Well, now, some of the Elders are running after these holes in the ground, and I see men before me, in this house that have no right to be here. They are as corrupt in their hearts as they can be, and we take them by the hand and call them brother. You will go to hell, lots of you, unless you repent. You may think this is plain talk, it is not as plain as you will find by and by. If you should ever go to the gates of heaven, Jesus will say he never knew you. While you have been saying your prayers and going to your meetings and are as corrupt in your hearts as men can be. You had better stop now and repent of your sins and sin no more, while there is yet time, and before the doors are closed against you. I want to wake you up, and if I had the power to lift the veil from your eyes and let you see things as they are, you would be astonished. Not but what there are a great majority of the people as good as they know how to be. Now I will say, bless the people, that they may do better, but show some of the Elders of Israel according to their present conduct a dollar on one side and eternal life on the other, and I fear they would choose the dollar.

"We are now prepared to attend to baptizing and giving endowments, and shall appoint Tuesdays and Wednesdays for baptisms, and Thursdays and Fridays for endowments and sealings, as a standing appointment for the present.

"God bless you. Amen.

"I do not know whether the people are satisfied with the services of the dedication of the Temple or not. We should be satisfied. But I do not mean to and never expect to be satisfied until the devil is whipped and driven from off the faces of the earth."

The choir sang the hymn—

"Glorious things of thee are spoken,"

and the assembly were dismissed by prayer by Elder B. Young, Jun.

The people passed out at the east door.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 19, 1877.

THE TEMPLE AND THE GATHERING.

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EVERY Latter-day Saint is, and should be, interested in the news from Southern Utah, in regard to the Temple now built there by the blessing of the Lord, and partially dedicated by his servants. God has signally blessed his people in the mountains, and the Saints in this mission who have contributed in this direction, have done for themselves a good work; yet, while this Temple is dedicated, and others being pushed to completion, their value to the Saints in Babylon is only of a prospective character—to enter into these sacred places, to receive in them their blessings, ordinances, washing, sealings, anointings, etc., *they must gather*, for their own sakes, for the sake of their children and the posterity of the future, for the sake of those who have preceded them on the battle fields of life, their fathers, mothers, friends, and their generations of the past. Will there not now (for the scattered Saints) be an extra stimulus, and an increasing responsibility, insisting that every energy and resource shall be evoked for their gathering and deliverance? Will they not now, if ever, be disposed to prudence, to economy, to self denial, to much faith, and mighty prayer, if haply by these means the way may be opened before them? "The heavens are telling," "the signs of the times" are manifest, opportunities are enlarging, responsibilities are becoming more overpowering, God is calling, his servants are exhorting, the spirit is striving, all unitedly are saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The powers of darkness are becoming more seductive, unbelief is increasing, faith in God is being diminished, the churches are contending in regard to vestments, candles, incense, and ritual, the ordinances and power of the Gospel are ignored, the Truth is being rejected, and while the hearts of thousands are "failing for fear, because of the things which are coming upon the earth," the fleeing Saints are bearing testimony to "the great controversy which the Lord hath with the nations, in which he will plead with all flesh, and give them that are wicked to the sword; Behold evil shall go forth from nation to nation, and the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried, they shall be dung upon the earth, saith the Lord." (Jer. xxv, 31.)

But "The Lord shall take one of a city, and two of a family, and bring them to Zion." (Jer. iii, 14.) For "in the last days it shall come to pass, that the mountain of the House of the Lord shall be established in the tops of the mountains, and it shall be exalted above the hills, and people shall flow unto it." (Micah iv, 2.) "Upon Mount Zion shall be deliverance." "Saviors shall come up on Mount Zion, and the kingdom shall be the Lord's." (Obadiah.) Such are some of the predictions yet to be fulfilled, and the day is nigh, "even at the doors."

Many among the Saints who have deferred gathering, are now manifesting anxiety, they realize that they have grieved the spirit, that they have neglected opportunities, their lives and energies have been frittered away under their nominal membership in the Church, in establishing or maintaining the kingdoms of this world, until they are bound as with bands of iron and bars of steel; their enthusiasm, vitality, and force, is almost a thing of the past; the ties of life, the marriage of their children, the responsibilities of trade or business, the interlaced interests of property, the creeping weight of years, have all become so many barriers to their deliverance, they have partially lost their faith in God, they have lost faith in themselves, and some few are waiting for the exit of their friends or kindred, believing that whenever such and such circumstances shall combine, they will then make their escape; these are all tricks of the adversary. Men and women have sacrificed their best personal interests, jeopardized the best interests of their children and generations, shamefully neglected and betrayed the sacred trust, given to them in the covenant, for their fathers who died without the Gospel, and now, with the signs of the times, the forebodings of the future prompted by the spirit, the continued sense that the kingdom has gone far ahead of them, while they have "slumbered and slept," many such are groaning in spirit, dissatisfied with themselves and with everything around them, and some are becoming saturated with the idea that they have sinned away their day of grace, or that nothing short of the power of God, or his marvelous re arrangement of circumstances, will ever give them a renewal of long lost and neglected opportunity.

The Almighty called upon the Saints to gather, and he is not an "austere man," expecting "to reap where he did not sow," but one, mercifully, always in giving a commandment opening the way for its fulfillment. It may be safely said that every one who receives this "Gospel of the Kingdom" in honesty of purpose, in his or her experience finds that their way opens *once at least* for their deliverance, but we have no promise that that shall always so remain. It may be that it needs a little force and energy, and sometimes an apparent sacrifice, to press through when the door is but ajar, yet far too often, tastes, ambition, lack of economy, have piled up their inevitable results—the glass of beer oft repeated, the pipe for ever lit, ribbons or clothing more gay than useful, higher rents than really necessary, supposed to be due to a false respectability, sometimes mismanagement in a domestic sense, failure to make the best use of the wages of father, son, or daughter; in other cases, speculative investment, weekly amounts paid to Orders, Clubs, Societies, have drained the little surplus, thus turning into the narrow channel of anticipated evil that which, had it been turned in the direction of anticipated good, would have become an ever-widening stream, bearing on its God-blessed bosom each

increasing interest, until the whole would have safely reached the haven of temporal and eternal salvation.

Brethren, sisters, "suffer the word of exhortation," try again, try now; don't wait for better times, they may never come, repent wherever necessary in this matter, lay by one penny for each member of your family to day, this week, till this becomes a habit, call them often together, interest each one, tell them what you want, what God hath commanded, invite the little ones to help, pennies make shillings; shillings, pounds; enlist the sympathies and assistance of the wife, arouse the feelings of the mother, practice industry, "the diligent hand maketh rich," seek to Father for his blessing, he helps those who help themselves, be in earnest, prove yourselves, fill every duty, avoid shirking; at home be one, union is power, and though poor and embarrassed, discouraged, and nigh disheartened, the God of Israel will open your way at the eleventh hour, and yet beneath the Temple dome you may exult among the faithful, and 'mid them be found.

To these who can gather, who have the means, the season is approaching, seize the opportunity, riches sometimes take to themselves wings and flee away, calamity may touch the heels of prosperity, fire has been a purifier, drought has led some to reflection, Saints should be beyond trifling, and salvation is outside the power of gold. "He that hath been often reproved, hath been suddenly destroyed." To you the cry is "Gather," yet if you feel that you are in the condition portrayed by the Prophet, "Ephraim is joined to his idols, let him alone," (Hos. iv, 17,) send some of your family, or look for some of "God's poor," and they perchance, if redeemed from Babylon by your assistance, may be to you as "Saviors upon Mount Zion;" "having made to yourselves friends by the unrighteous Mammon," you may come in possession of a portion of the true riches. "It is the willing and obedient, however, who shall eat of the good of the land," and of this element many will gather the coming season. Let all such, while "seeking the Kingdom of God," not forget "its righteousness;" do not mar the value of your testimony by neglect of the rights of any; in honor discharge all obligations which you may have incurred; respect your word, make it your bond, so that it may be said by those who are not one with you in faith, that you honored your religion, then shall your religion honor you, and you will gather to Zion, and be one with her by the power of the Spirit, equally able in prosperous or adverse conditions to be partakers in her glory, and inheritors of her blessings. "He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. ii, 29) H. W. N.

ABSTRACT OF CORRESPONDENCE.

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BALL.—To Prest. Carrington, from brother Thos. Ball, Nottingham Conference, is culled the following:—"After enjoying the holidays, called a special council meeting, which was well attended, on the first Sunday in January. After good instructions from the Prest. and Traveling Elders, (brothers Ball, Barratt, and Stokes,) resolutions were passed in relation to clearing off an old debt, which, with the help of the Saints, they hope soon to accomplish; held meetings afternoon and evening of the same day, at which a few strangers

were present, some enquiry being the result. The brethren then visited and preached in some 17 places in the Nottingham, Derby, and Leicester districts, visiting both Saints and outsiders in their homes for fireside chat, which is one of the best methods of arresting attention. Brother Ball visited Brixworth, Stanwick, Rushton, Wellingboro, and Caxton, where there is a small Branch which was organized by brother Farrell. The brethren jointly visited Sheepshead, and held three meetings there, both Saints and strangers seeming to enjoy the meetings. This being brother Ball's old field of labor prior to his gathering, gave him an opportunity of testifying to those who still remained there, his continued faith in the Gospel; some opposition in sections of the Conference." In all such places there can probably be found enquirers, and diligence might be used to advantage on the principle that the powers of evil rarely create opposition only where there exists the elements of success.

JENSEN.—From a letter dated Brigham City, Utah, Jan. 16th, to brother B. H. Tolman, we glean as follows:—"We have had thus far a pleasant winter, and all is peace and plenty. Good crops were raised this season; wheat is selling now at one dollar per bushel; barley, 65 cents; oats, 50 cents; rye, 65 cents; corn, 65 cents; potatoes, 30 cents; flour, two dollars 75 cents per hundred. The Co-op. raised 10,000 bushels of grain this year, also built a machine shop, a substantial boot and shoe shop, and made many more improvements; they have five saw mills in running order, and altogether nearly 40 different departments of home industry. Prospects for the future are bright, although grasshoppers are feared by some next spring."

BOYLE.—Brother Henry G. Boyle writes to the *Deseret News* from Des Arc, Prairie Co., Arkansas, as follows:—"Most of the Elders called and set apart at the last Conference for the Southern States district, have arrived at their destination and entered upon their labors. They are distributed as follows—Elders J. W. Sharp and William Calder are laboring in Tennessee, where there is a Branch of the Church of seventeen members. Their address is Shady Grove, Hickman Co., Tenn. Elders J. P. Wimmer and J. S. Page, jun., are at Bloomer, Sebastian Co., Ark., west of here, near the line of the Indian Territory; theirs is a new field of labor. Elders Samuel Worsencroft and Samuel Douglass will leave here in a few days for their new field of labor in Van Buren and Independence Counties, north of here. Their address will be Wolf Bayou, Independence Co., Ark. Elders Charles Brewerton and Wm. C. Wightman, jun., are laboring here for the present, but will shortly join Elder J. T. Lisonbee, who is laboring at Oak Grove, De Kalb County, Ala. Elders Joseph Argyle and J. W. Thomas are preaching at Dixon, Neshoba Co., Mis. Elders John C. Harper and Franklin Haymore are laboring in Virginia and North Carolina, their address being Mount Airy, Surry Co., N. C. In Surry County there is a Branch of the Church. Elder John Morgan is doing a good work at Dirt Town, Chattonga Co., Ga., having baptized seventeen members and organized them into a Branch of the Church Elders J. D. H. McAllister and myself are laboring in this county, several of the other Elders having assisted us for some weeks past. Our address is Box 34, Des Arc, Prairie Co., Ark. I have been thus particular in giving the addresses of the Elders, that the Saints in Utah who may have relatives and friends at or near where we are at work, can send us their names and address, and we will try to do them good as best we can. Again, I would remind the Saints to write to their relatives and friends, and send the papers to them. The Saints can do a great deal of good in this way. Eleven members from Alabama have joined this Branch of the Church, which now numbers eighty-eight members, a large portion of whom intend in the spring to emigrate to New Mexico or Arizona. Times are fearfully dull here. Snow is ten inches deep, and colder than in Utah. Worst of all, about one half of the people of this part of the country are sick, and no wonder, the country produces scarcely any vegetables, and very seldom any fruit, consequently the diet here is corn bread, made of coarse meal, and swine's flesh, and the variety is made up of calomel, quinine, and other drugs.

SOME COMMON ERRORS.

The Lancashire (Pa.) *Examiner and Express* says—

"Eastern Civilization and Christianity have no quarrel with the citizens of Utah in anything which is calculated to promote their material, intellectual, or moral welfare. Polygamy, which Brigham Young has made the distinctive feature of the Mormon system, is repugnant to every sense of Christian refinement, and its open practice an infamous violotion of the laws of God and man, which ought to be wiped from off the face of this fair land."

It seems to us that our Pennsylvania contemporary is in error in several particulars in the above extract.

We are not aware that "Eastern Civilization and Christianity" have any quarrel with the citizens of Utah on any point. True Christianity and true civilization sprang from the East, from Palestine, Jesus Christ being the author and grand exemplar thereof. Neither he nor the Christianity and civilization which he established and propagated has any quarrel with what the *Examiner* terms "the distinctive feature of the Mormon system," so far as we have been able to learn. Jesus himself was of polygamous lineage and nationality, and there is no authentic record of his ever uttering the first word of condemnation of that form of marriage. When, therefore, the *Examiner* speaks of "Eastern Christianity and Civilization" in this connection, it really means western "improvements" and "refinements" upon the pure "Eastern" article instituted by the Savior, which "improvements" and "refinements" there is every reason to believe he would uncompromisingly condemn if he were here to day in person, ministering to men upon the earth as in the days of his sojourn in the flesh near two thousand years ago. St. Paul said, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

We are not aware that Brigham Young has made the institution named "the distinctive feature of the Mormon system." We are not aware that it is the distinctive feature. There are many distinctive features in the "Mormon system," just as many as there are in the Christianity of Jesus Christ. In fact both systems are identical, so far as we have been able to discover.

We have never known any person who has proved that the marriage system named is in violation of the laws of God. If a person exists who is able to so prove, we should very much like to see him and to hear him do it.

Therefore the *Examiner* must be in error, and must have come to an illogical, unfair, and unjust conclusion, when it says the "Mormon system ought to be swept from off the face of this fair land."—*Deseret News.*

ADMISSION OF UTAH.

Our dispatches have stated that Mr. Cannon, Delegate from Utah, had said that he was confident of securing favorable action on the bill admitting Utah into the Union. The same dispatch also intimates that there will be a strong opposition to the bill, that the discussion will bring the entire "Mormon" question into prominence, and that it will have to be settled one way or the other by Congress, before Utah can become a State, also that "Mormon" hostility to Gentile settlers will prove the greatest stumbling block to the success of the bill."

The exploded notion of "Mormon hostility to Gentile settlers" is one of those bugbears, horrible creatures of the imagination, which might be used to frighten children with, but could hardly have much effect upon men and women. It is sufficient on this point to say that "Gentile settlers" have always lived here, and that they go and

come, settle and do business, as they please, without let or hindrance, much as they do in any Territory or State.

As regards the settlement of the "Mormon" question by Congress before Utah can become a State. What has Congress to do with the settlement of the "Mormon" question, or any other religious question, before Utah becomes a State? "Mormonism" is a religion, the religion of many thousands of sincere, well meaning, conscientious people. What has Congress to do with their religious convictions? Those convictions are settled. Congress not only has no power nor authority, nor business to settle them, but we do not see how it is possible for that body to either settle or unsettle them. Congress has nothing to do with anybody's religion, no right to interfere with it, and therefore has no right to make any action concerning "Mormonism" preliminary to, or a basis of, the admission of Utah into the Union as a State, not the least shadow of right whatever. It is just as consistent to say that the question of Methodism, or the question of Catholicism, must be settled before Utah can be admitted into the Union. What has "Mormonism," Methodism, or Catholicism to do with the admission or rejection of Utah? What has Congress to do with "Mormonism," or Methodism or Catholicism in connection with the admission of States? "Mormonism" is not the established religion of the Union, nor is Methodism, nor is Catholicism. This dragging of the subject of religion into the question of the admission of States is a mere political side issue, and is wholly irrelevant to the real question at issue. It lacks the sanction of constitutional law or fundamental principle, and the weight of consistent procedure. Those members who seek in such a discussion to bring "the entire question" of any religion up in Congress are out of order, and should be promptly and effectually voted down, rebuked so sharply that they would not err a second time in that direction.

Utah does not ask admission into the Union because many of her people are "Mormons." She would not expect to be admitted on the plea that they were Methodists or Presbyterians. She has the good sense to know that the religion of the people has no legitimate constitutional bearing upon the question, and should not be introduced in the connection.

Utah asks to be admitted because she thinks she is entitled to be admitted. She has more population than some of the States of the Union. Her people are intelligent, enterprising, energetic, industrious, and above the average in morality. She proved herself capable of self-government years and years ago. She is one of the most loyal commonwealths in the land. There are no people more truly patriotic than hers, no people more desirous of good, wholesome laws, no people more disposed to maintain public peace and good order, to develop her great and varied resources judiciously, and to promote local and national welfare and prosperity, union and harmony, on the soundest principles.

Therefore do we consider that Delegate Cannon has good grounds on which to ask for the admission of Utah, and if Congress shall shortly admit her as a State, the admission will prove that the Federal Legislature is disposed to act fairly in the matter and in accordance with the intent of the fathers of our common country. — *Deseret News.*

UTAH NEWS.

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From the *Deseret News*:—

ANOTHER LINE.—The Atlantic and Pacific Telegraph Company have commenced the erection of a telegraph line between this city and Ogden, and anticipate having it finished in between one and two weeks.

A CHANGE.—Bishop M. W. Merrill, of Richmond, Cache County, having recently resigned the superintendency of the Utah Northern Railroad, George W. Thatcher has been elected, by the company, to that position.

TEMPLE DONATIONS.—The general meeting of the Seventies, (17th Jan.) was fully attended, and the reports relating to the building of the Temple in this city, so far as received, showed, that as a general rule, the response to the call to aid in that good work, had met with a liberal response from the brethren belonging to the different quorums. President Joseph Young, A. P. Rockwood, and Horace S. Eldredge, were present at the meeting.

THE FATAL ACCIDENT.—An old friend and acquaintance of the deceased brother Holmes, hands us the following—"Brother Samuel Holmes, who was accidentally killed on the Railroad (Jan. 19th), was very zealous in laboring in the cause of truth in the Enfield and Edmonton Districts of the London Conference, and assisted in organizing a Branch of the Church of Jesus Christ of Latter-day Saints, in 1864-5, at Waltham Abbey. He was courteous to the Elders and fatherly to the Saints."

A PLEASANT INCIDENT.—There was an agreeable entertainment at the school-house of the 5th and 6th Wards, and during the course of the proceedings, a testimonial of respect, appropriately worded, enclosed in a handsome frame, was presented, by the members of his Bishopric, to Bishop William Hickenlooper, as a mark of appreciation of his official services. It was an agreeable surprise to the Bishop, as he was not aware of the intention to make the presentation.

THE BRIGHAM YOUNG ACADEMY.—We learn from the *Enquirer*, that there was an examination of the students of the Brigham Young Academy, of Provo, on the 15th Jan., on the occasion of the closing of the second term of the first academical year. The exercises, from the elementary to the higher branches, showed commendable progress on the part of the students, and reflected great credit on the Principal, Prof. Karl G. Maeser, and assistants, Prof. M. H. Hardy and Misses Caddie Daniels and Teenie Smoot. This educational institution is reported in excellent working order.

MUTUAL IMPROVEMENT.—Under the sanction and advice of the authorities of the Church a missionary system has been organized, in connection with the Central Committee of the Young Men's Mutual Improvement Associations, to visit the several societies throughout the Territory. A number of appointments, of members of the societies, have been made to the various Mutual Improvement Associations in this city and adjacent settlements, and are being filled. The missionaries are mostly young men, and besides their labors being of benefit to the societies visited by them, they are also conducive to their own advancement, giving them opportunities of becoming proficient in public speaking, and making it necessary to store their minds with useful knowledge, in order to acquit themselves with credit to the cause they are engaged in. In this labor Elder Junius F. Wells, President of the Central Committee, has recently been on a visit to some of the settlements of Davis County, and lately taken part in organizing an association at Kaysville. These missionary labors among the young are for the purpose of increasing and maintaining an interest among them regarding religious, moral and intellectual culture. We look upon it as a good work, promising most excellent results.

A PLEASANT INCIDENT.—A pleasant episode occurred in the life of Miss E. R. Snow, on (Jan. 22nd). Sunday last being the seventy-third anniversary of her birthday, the ladies of the Relief Societies purchased and made for her a very handsome dress, the presentation being made at the Ladies' Commission store, where she by request dressed herself in the gift, the bestowal of which was a pleasant surprise to her. She was then invited to visit the house of sister Bathsheba Smith, where, to her astonishment, she found about fifty ladies assembled to receive and congratulate her. She was here presented by the young ladies of the 13th Ward Retrenchment Society with an elegant autograph

album, containing the names of the donors, and a beautiful pair of slippers, the presentation being made by sister C. J. Thomas. President D. H. Wells and Elder Orson Pratt were present and made some appropriate remarks, when the whole party partook of an excellent supper, separating before nine o'clock, after spending a very pleasant and sociable time.

From the *Salt Lake Herald*—

SALT LAKE JOURNALISM.—There was published in this city the following papers—*Deseret News*, daily, semi-weekly and weekly. *Tribune*, daily and weekly. *Herald*, daily and semi-weekly. *Mail*, daily. *Times*, daily. *Mining Gazette*, weekly. *Utah Miner*, weekly. *Woman's Exponent*, semi-monthly. *Juvenile Instructor*, semi-monthly. *Skandinav*, weekly. *Advocate*, monthly. *Educational Journal*, monthly. During the past year, the *Mail*, the two *Mining journals*, and the *Educational Journal*, went to join the innumerable throng of defunct periodicals. The *Times* relapsed into its former somewhat useful position as a theatrical programme; the *Skandinav* almost lost its breath a few weeks ago, but still manages to appear on the half shell. All the other journals in the above list, it is believed, still hold on to life with some tenacity. On the morning of November 8th, a new democratic paper, called the *Tribune*, made its appearance here, but after one issue subsided, lest it should give offence to some one. Salt Lake City is evidently entitled to the champion's belt as the journalistic extinguisher.

DISTRICT SCHOOLS.—*Territorial Superintendent's Annual Report.*—The following official report of Professor Riggs, will be found interesting:—Office of Territorial Superintendent, Salt Lake City, December 29, 1876.—Territorial Superintendent's Annual Report for Utah Territory, ending first Monday in November, 6th, 1876: Number of districts in the Territory, 244; number of districts reported, 213; number of schools, 310; number of male teachers, 215; number of female teachers, 234; number of boys in the Territory between the ages of 6 and 16 years, 15,618; number of girls in the Territory between the ages of 6 and 16 years, 15,282; total between 6 and 16 years, 30,900; number of male scholars entrolled, 10,313; number of female scholars enrolled, 9,573; total enrolled, 19,886; percentage of names enrolled, 64; average daily attendance, 13,608; percentage of school population actually attending school, 44; amount paid to male teachers, $56,929 29; amount paid to female teachers, $28,787.38; total paid to teachers, 85,716.67; number of days school has been taught during the year, 143; present condition of school buildings, fair; amount of building funds raised, $39,081.12; amount of tax appropriated to the use of schools, $18,229.23; real value of school property, $453,515.22; total amount expended for school purposes during the year, $124,797.79. The $18,229,23, amount of taxes appropriated to the use of schools, is included in the amount paid to teachers.

O. H. RIGGS, Ter. Sup't Dist. Schools.

From the *Ogden Junction*, Jan. 20—

NEW ZEALAND.—By letter from New Zealand to Elder W. Geddes, we learn that all the missionaries in that country are well, and after many difficulties have succeededed in baptizing fifteen persons.

K. P. R. R.—The Kansas Pacific Railroad will be pushed from Denver to Salt Lake, as soon as the snow is out of the ground, the bondholders hoping to realize their investments by securing a portion of the through carrying trade of the Pacific coast.—*New York Sun.*

I think I may say, that of all the men we meet with, nine parts of them are what they are, good or evil, useful or not, by their education.

In seizing his moments of happiness, man has as little time as the pearl-diver; perhaps two minutes only to secure his prize.